
A Qur'anic Model of Teacher Professionalism in Islamic Education Management

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ABSTRACT

This study examines Islamic education management from a Qur'anic perspective, emphasizing teacher professionalism as the core foundation of educational administration. Using a thematic (maudhu'i) tafsir approach, the study analyzes Qur'anic verses related to knowledge, teaching, work ethics, pedagogical wisdom, and social responsibility. Data were collected through a literature review, referring to classical and contemporary exegeses, including the works of Ibn Kathir, Al-Maraghi, and M. Quraish Shihab, as well as recent studies on teacher professionalism. The findings indicate that, according to Qur'anic interpretation, teacher professionalism is formed through four interrelated dimensions epistemological (faith-based knowledge), ethical (sincerity and trustworthiness), pedagogical (wisdom and educational methodology), and social (justice and exemplary conduct). These dimensions constitute a normative framework for Islamic education management that prioritizes character development and spiritual responsibility over mere administrative efficiency. This study contributes by offering a Qur'anic-based model of teacher professionalism that is both conceptual and practical, integrating ethical, pedagogical, and social principles in the management of madrasahs.

Keywords: maudhu'i tafsir, Islamic education management, teacher professionalism, ethical education, character education

INTRODUCTION

Islamic education management is a strategic field of study that has developed in response to the dynamics of modernity, globalization, and the growing demand for professionalism in education. Recent studies indicate that Islamic education in Indonesia and other Muslim-majority countries often faces epistemological challenges, such as the dominance of technocratic approaches and the separation between modern knowledge and Qur'anic values (Azra, 2012; Rahman, 1982; Hashim, 2015). Abdullah (2014) emphasizes the importance of integrating Qur'anic values into Islamic education studies at higher education institutions, while Halstead (2004) highlights the need for a holistic understanding of Islamic education.

Islamic education management cannot be separated from the values and epistemology of the Qur'an, which serve as the primary foundation for the formation of educational systems, goals, and ethics. However, many contemporary studies tend to approach Islamic education management from a normative-administrative perspective or by adapting modern management theories, using the Qur'an merely as moral justification. Consequently, the concept of teacher professionalism is often framed from a technocratic perspective, rather than as a value-based construct rooted in Qur'anic epistemology. Specifically, Qur'anic verses on knowledge ('ilm), teaching (ta'līm), wisdom (hikmah), trustworthiness (amanah), justice ('adl), and exemplary conduct (uswah) indicate that teacher professionalism is not merely pedagogical competence, but an integral part of an education management system oriented toward moral development and spiritual responsibility.

Recent studies on teacher professionalism show a growing trend of linking Qur'anic values with educational practice (Hidayat & Syahidin, 2019; Arifin, 2020). Nonetheless, most of these studies remain normative-applied in nature and have not employed a thematic (maudhu'i) tafsir approach to systematically formulate a managerial framework.

On the other hand, classical and contemporary Qur'anic exegeses (Al-Attas, 1999; Rahman, 2009; Izutsu, 1966; Shihab, 1996; 2002) provide a rich conceptual framework concerning knowledge, ethics, and human development. Unfortunately, this literature typically remains at a philosophical or theological level and has not been explicitly integrated into a practical model of Islamic education management.

Based on this literature review, a research gap is evident: there is a lack of studies that synthesize Qur'anic verses thematically to develop a conceptual and methodological framework for Islamic education management, particularly regarding teacher professionalism as its core. The novelty of this study lies in emphasizing Qur'anic epistemology as the

foundation for constructing Islamic education management, rather than merely serving as a normative reference, positioning teacher professionalism as the central element of ethically, pedagogically, and socially grounded Qur'anic educational administration.

METHOD

This study employs a qualitative approach based on library research, utilizing the thematic (maudhu'i) tafsir method. Qur'anic verses related to knowledge, teaching, work ethics, pedagogical wisdom, and social responsibility were collected according to their thematic relevance and meaning. These verses were then analyzed using classical and contemporary exegeses, including Tafsir Ibn Kathir, Tafsir Al-Maraghi, and Tafsir Al-Mishbah by M. Quraish Shihab. Subsequently, the results of the interpretation were synthesized to develop a conceptual framework of teacher professionalism as the foundation of Islamic education management from a Qur'anic perspective.

RESULTS

The Qur'an positions knowledge as the fundamental foundation of education, rooted in divine consciousness. The first revelation in QS. Al-'Alaq [96]:1–5 emphasizes that reading and learning must be conducted in the name of God, indicating that the basis of knowledge in the Qur'anic perspective is oriented toward awareness of the Divine. Knowledge is not merely understood as the accumulation of information but as a divine trust (amanah) that carries moral and spiritual responsibility.

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ

الَّذِي عَلَمَ بِالْقَلْمَ

عَلَمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Say: "Read in the name of your Lord who created. He created man from a clinging substance. Read, and your Lord is the Most Generous, who taught by the pen, taught man that which he knew not." QS. Al-'Alaq [96]: 1–5.

The verses in QS. Az-Zumar [39]: 9 and QS. Al-Mujādilah [58]: 11 emphasize the virtue of those who possess knowledge while simultaneously illustrating the hierarchical relationship between faith and knowledge. The Qur'an underscores that the highest form of knowledge is that which cultivates spiritual awareness and is applied ethically. Within the framework of Islamic education management, teachers are positioned as knowledgeable individuals who bear moral responsibility in the educational process.

فَلَمْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

Say: "Are those who know equal to those who do not know? Only those who possess intellect will take heed." QS. Az-Zumar [39]: 9

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أَوْتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ عِنْدَهُ مَا تَعْمَلُونَ خَيْرٌ

Say: "Allah will raise those who have believed among you and those who were given knowledge by degrees. And Allah is Acquainted with what you do". QS. Al-Mujādilah [58]: 11. The principle of work ethics and professional accountability is emphasized in QS. At-Taubah [9]: 105, which highlights that every action is under the supervision of Allah. This verse provides a Qur'anic foundation for the concepts of trustworthiness (amanah) and integrity in educational management. Furthermore, QS. An-Nahl [16]: 125 outlines a methodological framework for education based on wisdom (hikmah), good counsel (mau'izhah hasanah), and constructive dialogue, thereby requiring pedagogical prudence in teaching practices.

فُلِّ اعْمَلُوا فَسَيَرِي اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

Say: "Work, for Allah will see your deeds, as will His Messenger and the believers". QS. At-Taubah [9]: 105.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمُؤْعَظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالَّتِي هِيَ أَحْسَنُ

Say: "Indeed, Allah orders justice and good conduct and giving to relatives; and forbids immorality, and bad conduct, and oppression. He admonishes you that perhaps you will be reminded. QS. An-Nahl [16]: 125.

The verses in QS. Luqman [31]: 12–19 illustrate the values of exemplary conduct and comprehensive character education, encompassing principles of wisdom-based education, monotheism (tauhid), social ethics, and moral discipline. Meanwhile, QS. An-Nahl [16]: 90 emphasizes the principles of justice and benevolence (ihsan) as the foundation for social relationships within education. Collectively, these verses serve as a normative basis for Islamic

education management, positioning teachers as both moral exemplars and managers of educational processes.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَإِلَيْهِ الْحُسَنَاتِ

Say: "Indeed, Allah commands justice and good conduct." QS. An-Nahl [16]: 90.

وَلَقَدْ آتَيْنَا لِقَمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرْ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنْهُ حَمِيدٌ

يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشَّرِكَ لَظُلْمٌ عَظِيمٌ

Say: Meaning: "And indeed, We have bestowed wisdom on Luqman, (namely): 'Give thanks to Allah.' Whoever is grateful, then indeed he is grateful for himself; and whoever disbelieves, then indeed Allah is Most Rich and Most Praiseworthy. And (remember) when Luqman said to his son, when he taught him a lesson: 'O my son, do not associate partners with Allah; indeed, to associate partners with Allah is truly great injustice.' QS. Luqman [31]: 12–13.

These verses indicate that the wisdom of education originates from an awareness of tawhid (monotheism) and a sense of gratitude. The prohibition of associating partners with Allah (shirk) is emphasized as a fundamental principle of moral education, as shirk is considered both an epistemological and ethical transgression. In the context of Islamic education management, these verses position the teacher as a wisdom-centered educator who instills a tawhidic orientation prior to the transfer of knowledge.

Furthermore, the narrative in QS. Luqman [31]: 14–19 presents an integrated educational framework encompassing the development of personal and social ethics. These verses stress the importance of filial piety, consciousness of divine oversight, consistency in worship, enjoining good and forbidding evil (amar ma'ruf nahi munkar), patience, humility, and ethical social communication. Thematically, this sequence of verses forms a holistic Qur'anic educational model in which teacher professionalism is reflected through moral exemplarity, a balance between spirituality and social engagement, and the ability to guide students toward character maturity and social responsibility. These principles consolidate the teacher's role as both a moral and managerial figure within the Islamic educational system.

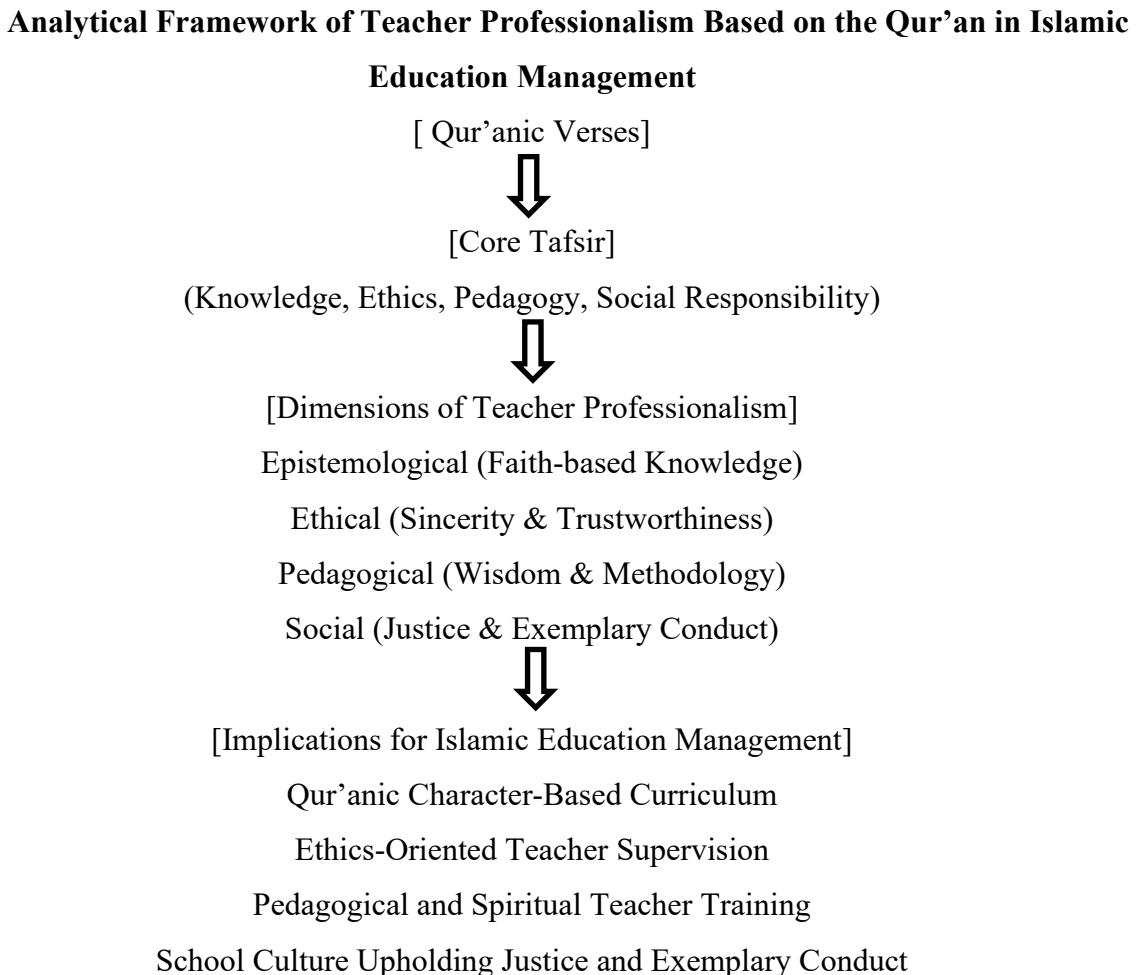


Diagram Explanation:

1. Qur'anic Verses → serve as the foundational source of educational values.
2. Core Tafsir → summarizes the key messages of the verses relevant to education and teacher professionalism.
3. Dimensions of Teacher Professionalism → four main dimensions that shape a Qur'anic teacher.
4. Implications for Islamic Education Management → strategies and policies implemented in schools or madrasahs.

DISCUSSION

Based on a synthesis of Qur'anic verses, teacher professionalism in Islamic education is formed through four interrelated dimensions: epistemological, ethical, pedagogical, and social. The epistemological dimension emphasizes knowledge as a divine trust that must be practiced with moral and spiritual responsibility. Teachers are not merely instructors but also agents of

character and civilization formation (Shihab, 2002; Al-Attas, 1999). The ethical dimension highlights sincerity and trustworthiness as the foundation of professional conduct, where Qur'anic teacher professionalism is measured not only by administrative performance but by the moral integrity that accompanies educational practice (Arifin, 2020; Hidayat & Syahidin, 2019). The pedagogical dimension demands wisdom and methodological precision in the teaching process, in accordance with the principles of QS. An-Nahl [16]:125. The social dimension positions teachers as moral exemplars and agents of justice within the school community, emphasizing fairness, ihsan, and social responsibility (Muqowim, 2019; Azra, 2012).

From the perspective of Islamic educational philosophy, this Qur'anic conception of teacher professionalism aligns with the goal of fostering insan kamil, individuals who develop harmoniously in intellectual, spiritual, and moral aspects. Accordingly, Islamic education management is not merely an administrative system but a continuous process of cultivating adab (proper conduct) and spiritual responsibility (Al-Attas, 1999; Rahman, 2009).

Implementation of the Model in Madrasahs can be carried out through several strategies:

1. Curriculum and Instruction: Madrasahs design curricula that integrate Qur'anic character education, linking academic subjects with values of faith, ethics, and social responsibility. For example, science or Arabic lessons can be complemented with reflections on moral values and social accountability.
2. Teacher Training and Development: Teachers receive ongoing professional development encompassing academic competency, wisdom-based teaching methods, and reinforcement of spiritual and ethical character.
3. Supervision and Evaluation: Teacher evaluation assesses not only academic achievement but also sincerity, trustworthiness, exemplary conduct, and contribution to character formation. Supervision systems may employ internal mentors or peer reviews that emphasize moral integrity and Qur'anic professionalism.
4. School Culture: Madrasahs cultivate a school culture emphasizing justice, ihsan, and exemplary conduct. Teachers and staff serve as role models in social behavior, moral discipline, and consistent worship practices, enabling students to internalize Qur'anic values in daily life.
5. Community Engagement: Madrasahs involve parents and the wider community in the educational process to reinforce social values and responsibility, for example through community service programs or character-building workshops.

By implementing these strategies, management in madrasahs extends beyond administrative concerns, focusing on holistic human development, where teachers serve as educators, moral exemplars, and managers of Qur'anic education. This approach allows madrasahs to cultivate *insan kamil*, learners who are balanced in intellectual, moral, and spiritual dimensions.

CONCLUSION

The findings of this study emphasize that Islamic education management, from a Qur'anic perspective, is grounded in teacher professionalism as both an ethical and epistemological construct. Teacher professionalism is understood as the integration of four interrelated dimensions epistemological (knowledge based on faith), ethical (sincerity and trustworthiness), pedagogical (wisdom and teaching methodology), and social (justice and exemplary conduct). These four dimensions form the foundation of Qur'anic education management, emphasizing character development, moral responsibility, and spiritual growth rather than mere administrative efficiency.

The implementation of this model in madrasahs involves designing curricula based on Qur'anic character education, providing teacher training and professional development, conducting ethics-oriented supervision and evaluation, fostering a school culture that upholds justice and exemplary conduct, and actively engaging the community. This study expands the understanding of teacher professionalism through a thematic tafsir approach while affirming the Qur'an as the primary source in constructing a practical and conceptual framework for Islamic education management.

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